

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. IX.—NO. 35.

HARTFORD, SATURDAY, SEPTEMBER 18, 1830.

WHOLE NO. 451.

## CONDITIONS.

### THE CHRISTIAN SECRETARY.

PUBLISHED WEEKLY AT HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION.

PRINTED BY PHILEMON CANFIELD,

Six Rods South of the State House.

Price Two Dollars a year, if paid within 3 months of the time of subscribing; if not, an addition of 50 cents will be charged—Postage to be paid by Subscribers.

A discount of twelve and a half per cent. will be made to Agents, who receive and pay for eight or more copies.

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## From Itinerary History.

### BRIEF MEMOIR OF THE ENGLISH BAPTISTS.

From the first Plantation of the Gospel in Britain, to the Introduction of Popery.

About sixty years after Christ ascended to glory, his kingdom came into our British Land.

Which of the Messengers of his grace were sent to prepare the way of the Lord in our wilderness is quite uncertain. Some say Paul and his companions, others Simon Zelotes, or Simon the Canaanite, others James the son of Zebedee, or Aristobolus. Certain Roman Catholics will have it that Peter first preached the gospel to the Britons, but other Papists seem sure that Joseph of Arimathea was the man; that he built the first church at Glastonbury, and by direction from Gabriel, the Archangel, dedicated to the Virgin Mary; but we believe not their sayings. Whosoever Immanuel first despatched to shew our countrymen the way of salvation, they doubtless taught, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." Nor did they preach in vain, for in Britain, as in other places, "Many of them which heard the word believed on the Lord Jesus Christ, and were baptised both men and women."

Thus it appears to us, that

THE FIRST BRITISH CHRISTIANS WERE BAPTISTS.

Some of them, particularly Arrivagus, Brennus, Linus, Lucius, Claudi, and Pompania, were of royal blood, but many of inferior birth were called to be saints. Christianity soon made considerable progress in the land, and Christians cast off the works of darkness, and put on the armor of light. Zealously affected in a good thing, they either destroyed their idols' temples, or devoted them to the worship of Jehovah. Filled with the Spirit, they behaved well in the church of God, and walked in wisdom towards them that were without. The candle of the Lord shone upon their heads, and his secret was upon their tabernacles; they washed their steps with butter, sat under their vines and fig trees without fear, and waxed stronger and stronger in grace and number.

But after a season, their adversary, the devil, moved wicked men to weaken them by the way. Ten times did those wolves in sheep's clothing, called Emperors of Rome, persecute the flock of Christ. The last of these ten persecutions, under Dioclesian, in 303, was the most furious of them all, and its rage was felt in Britain. Besides Alban of Verulam, now called St. Alban, Aaron and Julius of Carlisle, and other men of great note, an immense multitude of our brethren were slain for religion. We therefore apprehend that

THE FIRST BRITISH MARTYRS WERE BAPTISTS.

Their places of worship were thrown down, the holy scriptures burnt in the streets, and Christianity almost rooted out of the land. This dreadful calamity did not last long; in a little more than a year the indignation was overpast. As soon as it was gone by, the remnant of the faithful, who had fled into the woods and rocks for refuge from the storm, and had their lives for a prey, left their solitary abodes, rebuilt their Meeting-houses, revived as the corn, grew as the vine, and cast forth their roots as Lebanon.

About this time the Emperor Constantius resided in Britain, was favorable to Christianity, saved the followers of the Lamb from them that hated them, and would suffer no man to do them wrong. It is said he died at York, in 306. His son Constantine the Great, born in Britain, succeeded his father in the empire, professed to believe in Christ, and was baptised about the year 310. As the Emperor had declared himself a Christian, his great men did the same; for it has ever been a rule with courtiers to follow the court. Therefore the nobles and chief officers of the empire, rose up as one man, and by the voice of their conduct, said to their master, "Whether thou goest, we will go, and where thou lodgest, we will lodge, thy people shall be our people, and thy God our God." With what degree of sincerity we leave. This is certain, great numbers of the common people followed their example, and nations of professors were born at once. The church had a great accession of power, wealth, honor and people, but we fear did not altogether hold fast the form of sound words. How our British brethren acted in this time of temptation we cannot fully determine.—It is probable that a few of them inclined to Arian-

It may be remarked, that this is not so much to believe they continued sound in the faith and zealous of good works. For a season the church had rest, but the time was short. More than 360 years Britain had been a province of Rome, but now the empire began to fall; and upon the eruption of the Goths into Italy, in 410, the Emperor Honorius was obliged to withdraw his forces, both Roman and British, from our Island, to defend himself upon the Continent; and liberty and monarchy returned again to the Britons. But the kingdom being left without a sufficient military defence, it was soon invaded and sadly harassed by the Scots and Picts; therefore king Vortigern, by the advice of his subjects, in the year 447, invited the Saxons to come and assist him in the defence of his dominions. They came, at first, as friends, but soon turned foes, quarrelled with the Britons, and after many severe battles, made a complete conquest of the country; and in 593 divided it amongst themselves. As soon as these savage Pagans were possessed of the kingdom, they threw down Christianity, and set up their own idolatry; plundered the country from sea to sea, and destroyed every vestige of true religion they found in their way. Cities, towns and villages, were set on fire; the flames spread over the whole land and places of worship, and public and private buildings, fell in our common ruin. Pastors and their people, citizens and peasants, perished by fire and sword, without distinction, no one daring to give their scattered bodies an honorable funeral!

But notwithstanding these dreadful events, the cause of Christ did not become extinct in the nation. Many of our brethren fled into Cornwall and Wales for safety, and the people that were left of the sword found grace in the wilderness. The Lord remembered them in their low estate, and therefore, though troubled they were not distressed; though perplexed, they did not despair; though persecuted, they were not forsaken; though cast down, they were not destroyed.

While the church of God, in Britain, languished under oppression, the man of sin at Rome, gathered strength to impose his abominations upon mankind. About the year 596, Pope Gregory the Great, (and a great deceiver he was) sent Austin, the Monk, and a company of his brethren, into England, to convert the Saxons from Paganism to Popery; the enterprise succeeded, and conversion (or rather perversion) work was performed on a large scale. King Ethelbert had lately married a Catholic princess, daughter of the French King. The queen favored the Papal mission; Austin was graciously received at court; the king soon became a Roman new creature, and advised his subjects to follow his example. Though quite ignorant, both of Christianity and popery, the people well understood the importance of obeying the king's counsel, and firmly believed it would be dangerous for them to do otherwise. Believers, of this description, abounded, openly declared what their Lord had done for them, and offered to be baptized into their faith. Austin performed the nummery of consecrating the river Swale, near York, for the purpose, and so grossly abused the ordinance of baptism to promote the cause of superstition, that he obliged multitudes of the Saxons to enter the water, and immerse themselves; or otherwise commanded by the voice of criers, that the people should go into the river, confidently, two by two, and in the name of the Trinity immerse one another by turns. It is said that upon a Christmas day, in some such manner as we have recited, ten thousand people were translated from the service of the sun, moon, and stars, their ancient idols, to the worship of Antichrist, a seven-headed and ten-horned monster, covered with vermin like frogs and locusts, and kept for the amusement of a most impure harlot, drunk with the blood of the Saints!

Austin, having met with so much success in England, resolved to try what he could do in Wales. The British Christians, who had fled there from the persecutions of the Saxons, were now become very numerous, and the priest determined, if possible, to bring them within the pale of his church. Therefore he held a synod in their neighborhood, and sent to their pastors to request they would receive the Pope's commandments, and walk in the same all the days of their lives; but they would not. He then offered to capitulate with them on moderate terms. These were his words, "Sins ye will not assent to my heasts generally, assent ye to me specially in three things. The first is, that ye keep Easter day in the fourth and time as it is ordained. The second, that ye give Christendom to children, and the third is, that ye preach unto the Angles the word of God, as I have exhorted you!" But they would none of his counsel. It therefore seemed evident that the first British Protestants were Baptists.

To be continued.

From Blunt's "Veracity of the Gospels."

### THE CHARGE ON WHICH THE JEWS CONDEMNED CHRIST TO DEATH.

Familiar as this question may at first seem, the answer is not so obvious as might be supposed. By a careful perusal of the trial of our Lord, as described by several evangelists, it will be found that the charges were two, of a nature quite distinct, and preferred with a most appropriate reference to the tribunals before which they were made.

Thus the first hearing was before "the chief priests and all the council," a Jewish ecclesiastical court; accordingly, Christ was then accused of blasphemy. "I adjure thee, by the living God, tell me whether thou be the Son of God," said Caiaphas to him, in the hope of convicting him out of his own mouth. When Jesus in his reply answered that he was, "then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy." Matt. xxvi, 65.

Shortly after, he is taken before Pilate, the Roman governor, and here the charge of blasphemy is altogether suppressed, and that of sedition substituted. "And the whole multitude of them arose, and led him unto Pilate; and they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a King." Luke xxii, 2. And on this plea it is that they press his conviction, reminding Pilate, that if he let him go, he was not Cesar's friend.

This difference in the nature of the accusation, according to the quality and character of the judges, is not forced upon our notice by the evangelists, as though they were anxious to give an air of probability to their narrative by circumspection and attention to propriety; on the contrary, it is touched upon in so cursory and unemphatic a manner, as to be easily overlooked; and, I venture to say, that it is actually overlooked by most readers of the gospels.—Indeed, how perfectly agreeable to the temper of the times, and of the parties concerned, such a proceeding was, can scarcely be perceived at first sight. The coincidence, therefore, will appear more striking if we examine it more closely. A charge of blasphemy was, of all others, the best fitted to detach the multitude from the cause of Christ; and it is only by a proper regard to this circumstance that we can obtain the true key to the conflicting sentiments of the people towards him; one while hailing him, as they do, with rapture, and then again striving to put him to death.

Thus when Jesus walked in Solomon's porch, the Jews came round about him and said unto him, "If thou be Christ, tell us plainly." Jesus answered them, I told you, and ye believed not." He then goes on to speak of the works which testified of him, and adds, in conclusion, "I and my Father are one." The effect of which was instantly this, that the Jews (i. e. the people) took up stones to stone him, "for blasphemy, and because, being a man, he made himself God." John x, 33. Again, in the sixth chapter of St. John, we read of five thousand men, who, having witnessed his miracles, actually acknowledged him as "that prophet that should come into the world," nay, even wished to take him by force and make him a king; yet the very next day, when Christ said to these same people, "This is that bread which came down from heaven," they murmured at him, doubtless considering him to lay claim to divinity; for he replies, "Doth this offend you? what and if ye shall see the Son of man ascend up where he was before?" Expressions at which such serious offence was taken, that "from that time many of his disciples went back, and walked no more with him." So that it is not in these days only that men forsake Christ from a reluctance to acknowledge (as he demands of them) his godhead.

And again; when Jesus cured the impotent man on the Sabbath day, and in defending himself for having so done, said, "My Father worketh hitherto, and I work," we are told, "therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." John vii, 18. So, on another occasion, when Jesus had been speaking with much severity in the temple, we find him unmolested, till he adds, "Verily, verily I say unto you, before Abraham was, I am," John viii, 58. But no sooner had he so said, than "they took up stones to cast at him."—In like manner, (to come to the last scene of his mortal life,) when he had entered Jerusalem he had the people in his favor; for the chief priests and scribes "feared them;" yet, very shortly after, the tide was so turned against him, that the same people asked Barabbas rather than Jesus. And why? As Messiah they were anxious to receive him, which was the character in which he had entered Jerusalem; but they rejected him as the "Son of God," which was the character in which he stood before them at his trial; facts which, taken in a doctrinal view, are of no small value, proving, as they do, that the Jews believed Christ to lay claim to divinity, however they might dispute or deny the right. It is consistent, therefore, with the whole tenor of the gospel history, that the enemies of Christ, to gain their end with the Jews, should have actually accused him of blasphemy, as they are represented to have done and should have succeeded. Nor is it less consistent with that history, that they should have actually waived the charge of blasphemy, when they brought him before a Roman magistrate, and substituted that of sedition in its stead; for the Roman governors, it is well known, were very indifferent about religious disputes—they had the toleration, of men who had no creed of their own. Gallo, we hear in after times, "cared for none of these things" and in the same spirit, Lysias writes to Felix about Paul, that "he perceived him to be accused of questions concerning their law, but to have nothing laid to his charge worthy of deliverer of bonds," Acts xxi, 25.

a casual coincidence between parallel passages of several evangelists, as an instance of singular but undesigned harmony amongst the various component parts of one piece of history which they all record; the proceedings before two very different tribunals being represented in a manner the most agreeable to the known prejudices of all the parties concerned.

From the Utica Citizen.

### LETTER FROM CONSTANTINOPLE.

Many of our readers were acquainted with Rev. Harrison G. O. Dwight, of this village, who sailed last spring on a Christian mission to Turkey and Greece. We gave a week or two since an extract of a letter from him at Malta, and have now the pleasure to present the following, from the neighborhood of Constantinople:—

Pera, April 26, 1830.

Since my last date, I have, as you see, removed my quarters to this place, which is, in fact, a part of Constantinople, being separated from it only by the narrow harbour of the "Golden Horn." We came by land under the guidance of a Tartar, an official character appointed by government to accompany travellers. Our route was through an interesting country in many respects, though much of the time I was too much fatigued to enjoy it. The first night we stopped at Magnesia, a place famous in Roman history. Here a battle was fought between the Romans and Antiochus, king of Syria, in which the latter lost more than 50,000 men, while of the former only 500 were killed. The ruins of the ancient wall and citadel are distinctly visible. The second day we passed through the ancient Thyatira, (now Akiassar,) where was one of the seven churches of Asia, and where "Lydia, a seller of purple," once resided. A Turkish mosque now stands upon the ruins of the old church, to which we could not get admittance. We entered the court, however, and could see the remains of the old foundation. Two or three Turks were performing their devotions in the vestibule. Many fragments of marble columns and chapters were lying around giving evidence that once a beautiful and probably splendid edifice stood on that spot. Other relics of antiquity were to be seen in different parts of the town, and some Greek inscriptions which we did not take pains to decipher. Indeed, I was so much fatigued when we arrived at Akiassar, that I did not feel like moving about at all.

We rode 54 miles that day, through plains and over mountains and rocks, and down ravines, where none but Turkish horses could travel. I can never think after this that Putnam performed a very wonderful feat, in riding down the precipice when he was chased by the British soldiers, for I doubt whether he went over more hazardous ground than we did in repeated instances in travelling on this route. Our road most of the way was nothing more than a footpath, and frequently no path was at all visible. Not a fence is to be seen from Smyrna to Constantinople, and the land is perfectly open, except in a few instances there is a rough hedge around some choice spot. And besides, there are no farm houses, as the people all live in villages, sometimes twenty and thirty miles apart, for fear of robbers. We rode all one night in the rain, and so dark that for some hours I could not see my own horse's head, and our way was over rocks and through bushes and ravines and ditches and creeks, and yet our guides appeared to be perfectly at home, and carried us safely to our stopping place. In this whole distance of 25 miles, we passed but one house, and that was a miserable shed, built partly under ground, on the side of a hill and kept as a coffee house. There we stopped about one o'clock, and took coffee, and I can assure you nothing is more refreshing when one is fatigued. Whenever we alight at one of these houses, coffee is immediately brought us without our calling for it. They are always ready, for it does not take them two minutes to make it, in their way, and it is infinitely preferable to our mode. They use neither sugar nor milk, and I do not feel the loss at all, so fine is the flavor of the coffee.

Many of the plains through which we passed are very extensive, and the richest in soil of any I ever saw. Not more than one third of them however, are in a state of cultivation. These are planted with vineyards, olive and mulberry trees, or wheat. We saw also many large flocks of sheep, and the shepherd with his crook reminded us of ancient days. The country was no doubt once more thickly settled than it now is, and it is evidently capable of supporting a large population. We passed many large fields of the dead that were far distant from any villages or cities now existing. At Monalitz we took a small Turkish sail boat, with about twenty fellow passengers, who were Turks, and crossed the sea of Marmora, and on the 19th landed at this place. One striking peculiarity of a Turkish country, which I omitted to mention, is the number of fountains that are every where seen along the road. They are built of stone, many of them rather splendid, and on an average they occur every half mile. They are a great convenience for travellers, and the erection of them is one of the duties of the Mahomedan religion. The views around Constantinople I think truly possess all the charms that have been ascribed to them. The city, however, will not bear close inspection. The streets are narrow, miserably paved, and dirty, and the houses are old and going to decay. Some of the royal mosques

are truly magnificent. That of St. Sophia, the old church of Constantine, has often been described, and is said to be the largest church in the world, next to St. Peter's at Rome. Although immensely large, however, and in some of its parts of fine architecture, yet as a whole it appears like a mass of buildings stuck together without form or comeliness. Most of the other royal mosques are little more than copies of this model.

From the American Sentinel.

### BIBLE SOCIETY MEETING.

Mr. Editor, By publishing the following summary in your paper, you will oblige many of your subscribers, and confer a favour in relation to the Bible cause.

### ANNIVERSARY MEETING.

The Second Annual Meeting of the Auxiliary Bible Society of East Haddam and vicinity, was held at Haddam, August 25, 1830.

In the absence of the President, Josiah Griffin, Esq. Rev. Charles Bentley, one of the Vice Presidents, was called to the chair. The Rev. Isaac Parsons opened the meeting by invoking the presence and blessing of God, and reading Isaiah, chap. lv, 2 verse. Attended to the reading of the reports of the Secretary, Treasurer and Depository, for the year past.

Nathan L. Foster of the Episcopal Church, moved the acceptance of these reports, which was seconded by D. ac. Bela Robins, of Westchester.

The following resolution was then introduced by Dr. Asa M. Holt, of the Baptist Church, and seconded by the Rev. Joseph Harvey, pastor of the Congregational church in Westchester:—

"Resolved by this Society, that in our opinion the union of the friends of the Redeemer, of different denominations, in different States, Kingdoms, Empires and continents, for the purpose of circulating the Holy Scriptures, is a cause of devout gratitude to God, and portends the most blessed results to the cause of Christ in our world."

Messrs. Foster, Holt and Harvey severally, addressed the meeting in an impressive and interesting manner. In their addresses, though they occupied somewhat different fields of thought, they harmonized perfectly in sentiment, and in vindicating the Bible cause from objections and misrepresentations, and also in urging its claims upon the Christian public. Their addresses were listened to with deep attention, and the impression on all present, seemed to be, that this is a good cause, and must be maintained.

The following persons were appointed officers for the ensuing year.

JOSIAH GRIFFIN, President.

REV. JOSEPH VAILL,

" CHARLES BENTLEY,

" ALVAN ACKLEY,

COL. SAMUEL C. SHELTON,

CHEVES BRAINARD,

F. G. CONSTANCE, Esq.

REV. ISAAC PARSONS, Secretary.

DR. RICHARD WARNER, Treasurer.

DEAC. CEFHAS CONE, Auditor.

This Auxiliary Society embraces five Branch Societies, viz: East Haddam, Haddam, Millington, Westchester, and Middle Haddam. Another Branch Society is expected to be formed at East Hampton. These embrace the friends of the Bible in different religious denominations, and the fundamental principle of their associated efforts is the circulation of the Holy Scriptures without note or comment.

The following extracts from the Report of the Secretary will show the views, which the friends of the Bible cause have of the opposition that is raised against Bible Societies. "Opposition to the Bible cause is only one form in which the spirit of infidelity, which is at work in our own country, is now showing itself. It opposes all benevolent institutions whose object is to uphold and extend the influence of the Bible, and of the Sabbath in the world, and it also opposes the institutions of religion, and not by a direct and open attack in the field of argument, but by a perversion of names, and especially under the imposing appearance of setting up a pure religion, without retaining the visible and divinely appointed institutions of religion.

The reformation which the infidelity of our country is attempting to bring about, is a subverting of all the moral restraints of the Bible, and of the Sabbath, and its pure religion consists in secretly undermining the Christian religion, subverting its visible institutions, freeing men from all moral restraints, and leaving them to unrestrained self-indulgence. Such is the pure religion of the infidelity of this age. And the spirit of this infidelity is extending its influence with unexampled rapidity into the heart of society, and to some extent it is manifest in the limits of this Auxiliary. The friends of religion ought to know what this spirit is, and how it is at work upon the vital moral integrity of the community at large.

The line of demarcation between the friends and enemies of the Bible, is every year rendered more visible. The benevolent spirit in which our Bible and Missionary Societies, and other kindred institutions originated is directly opposed to that spirit of infidelity, which has gone abroad in the land, threatening its anathemas against these institutions, circulating its evil reports and misrepresentations, raising the cry of Priestcraft, and union of Church and State, denouncing all funds for religious uses, and all pecuniary efforts, for the extension and circulation of the Holy Scriptures in the world. This is the spirit we have to oppose in sustaining the operations of the Bible Society, and in doing this, we may expect to meet much that is disheartening and discouraging in the prejudices, erroneous impressions, false principles and ignorance of men, who have opposed in this anti-Christian spirit.

But the friends of the Bible have no reason to be discouraged. The circulation of the Holy Scriptures, without note or comment, is a form of benevolent effort, which commends itself to the approbation of every good man, to whatever religious denomination he may belong. And on this broad scale of benevolence, all Christians can unite and make common cause, laying aside their sectional jealousies and prejudices. And the Bible Society does present to view the friends of Christ, of different religious denominations, acting harmoniously in concert, bearing onward the word of God in this benighted world.

It is delightful to witness such a co-operation in benevolent effort, as well as to mark the progress of this cause in the world. It is no party enterprise—it is an enterprise whose benevolence is as expanded as the world; and it is an enterprise whose importance and whose claims, from year to year, are more extensively proclaimed and acknowledged in the Christian world.

A FRIEND TO BIBLE SOCIETIES.







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## POETRY.

From the American Monthly Magazine.

## THE LEPER.

"Room for the leper! Room!" And as he came  
The cry passed on—"Room for the leper! Room!"  
And as he came on the city gates  
Rings and beautiful, and from the hills  
The early rain poor were coming in  
Duly and cheerfully to their toil, and up  
Rose the sharp hammer's clink, and the far hum  
Of moving wheels and multitudes stir,  
And all that in a city murmur swell,  
Unheard but by the watcher's weary ear,  
Aching with night's dull silence, or the sick,  
Hailing the welcome light, and sounds that chase  
The death-like images of the dark away.

"Room for the leper!" And aside they stood,  
Matron, and child, and pitiless manhood—all  
Who met him in his way—and let him pass.  
And onward through the open gate he came,  
A leper with the ashes on his brow,  
Sackcloth about his loins, and on his lip  
A covering, stepping painfully and slow,  
And with a difficult utterance, like one  
Whose heart is with an iron nerve put down,  
Crying, "Unclean!—Unclean!"

"Twas now the depth  
Of the Judean summer, and the leaves,  
Whose shadows lay so still upon his path,  
Had budded on the clear and flashing eye  
Of Judah's loftiest noble. He was young  
And eminently beautiful, and life  
Mantled in eloquent flashes his lip,  
And sparkled in his glance; and in his mien  
There was a gracious pride that every eye  
Follow'd with benison—and this was he!  
With the soft air of summer there had come  
A torpor on his frame, which not the speed  
Of his best horse, nor music, nor the blare  
Of the bold huntman's horn, nor aught that stirs  
The spirit to its best, might drive away.  
The blood beat not as wont within his veins;  
Dimness crept o'er his eye; a drowsy sloth  
Fetter'd his limbs like palsy, and his port,  
With all its loftiness, seem'd struck with cold.  
Even his voice was changed—a languid moan  
Taking the place of the clear, silver key;  
And brain and sense grew faint, as if the light,  
And very air, were steep'd in sluggishness.  
He strove with it awhile, as manhood will,  
Ever too proud for weakness, till the rein  
Slacken'd within his grasp, and in its poise  
The arrow jerked like an aspen shoot.  
Day after day he lay in sleep.  
His skin grew dry and bloodless, and white scales,  
Circled with livid purple, cover'd him;  
And then his nails grew black, and fell away  
From the dull flesh about them, and the hues  
Deepen'd beneath the hard unmoisten'd scales,  
And from their edges grew the rank white hair,  
—And Helon was a leper!"

Day was breaking  
When at the altar of the temple stood  
The holy priest of God. The incense lamp  
Burn'd with a struggling light, and a low chant  
Swell'd through the hollow arches of the roof  
Like an articulate wail, and there, alone,  
Wasted to ghastly thinness, Helon knelt.  
The echoes of the melancholy strain  
Died in the distant aisles, and he rose up,  
Struggling with weakness, and bow'd down his head  
Unto the sprinkled ashes, and put off  
His costly raiment for the leper's garb,  
And with sackcloth round him, and his lip  
Hid in a loathsome covering, stood still  
Waiting to hear his doom.

Depart! Depart, O child  
Of Israel, from the temple of thy God,  
For he has smote thee with his chastening rod,  
And to the desert will  
From all thou lovest, and thy soul must flee,  
That from thy plague this people may be free.

Depart! and come not near  
The holy place, the crowded city, more;  
Nor set thy foot a human threshold o'er;  
And stay thou not to hear  
Voices that call thee in the way; and fly  
From all who in the wilderness pass by.

Wet was the burning lip  
In streams that to a human dwelling glide;  
Nor rest there where the covert fountains hide;  
For kneel the pilgrim knee, and those to dip  
The water where the pilgrim kneel to drink,  
By desert well, or river's grassy brink.

And pass not thou between  
The weary traveller and the cooling breeze,  
And lie not down to sleep beneath the trees  
Where human tracks are seen;  
Nor milk the goat that browseth on the plain,  
Nor pluck the standing corn, or yellow grain.

And now depart! and when  
Thy heart is heavy, and thine eyes are dim,  
Lift up thy prayer beseechingly to Him  
Who, from the tribes of men,  
Selected thee to feel his chastening rod—  
Depart! O leper! and forget not God!

And he went forth—Alone! not one of all  
The many whom he loved, nor she whose name  
Was woven in the fibres of the heart  
Breaking within him now, to come and speak  
Comfort unto him. Yes—he went his way,  
Sick and heart-broken, and alone—to die—  
For God had cursed the leper!

It was noon,  
And Helon knelt beside a stagnant pool,  
In the lone wilderness, and bathed his brow,  
Hot with the burning leprosy, and touch'd  
The loathsome water to his fever'd lips,  
Praying that he might be so blest—to die.  
Footsteps approach'd, and with no strength to flee,  
He drew the covering closer on his lip,  
Crying "Unclean! Unclean!" and in the folds  
Of the coarse sackcloth shrouding up his face,  
He fell upon the earth till they should pass.  
Nearer the stranger came, and bending o'er  
The leper's prostrate form, and with his name,  
—"Helon!"—the voice was like a master tone  
Of a rich instrument—most strangely sweet;  
And the dull pulses of disease awoke,  
And for a moment beat beneath the hot  
And leprous scales with a restoring thrill.  
"Helon! arise!" and he forgot his curse,  
And rose and stood before him.

Love and awe  
Mingled in the regard of Helon's eye  
As he beheld the stranger. He was not  
In costly raiment clad, nor on his brow  
The symbol of a princely lineage wore:  
No followers at his back, nor in his hand  
Buckler, or sword, or spear—yet in his mien  
Commanded set thronged serene, and if he smiled,  
A kingly condescension graced his lips.  
The lion would have crouch'd to him in his lair.  
His garb was simple, and his sandals worn;  
His stature model'd with a perfect grace;  
His countenance the impress of a God,  
Touch'd with the open innocence of a child;  
His eye was blue and calm, as is the sky  
In the serene noon; his hair unshorn  
Fell to his shoulders; and his curling beard  
The fulness of perfected manhood bore.  
He look'd on Helon earnestly awhile,  
As if his heart was moved, and stooping down  
He took a little water in his hand  
And laid it on his brow, and said, "Be clean!"  
And lo! the scales fell from him, and his blood  
Cour'd with delicious coolness through his veins,  
And his dry palms grew moist, and on his brow  
The dewy softness of an infant stole.  
His leprosy was cleansed, and he fell down  
Prostrate at Jesus' feet and worshipp'd him.

While I am mortal, I must taste of the waters  
Of Mara, drink of the cup of adversity,  
And swim the tempestuous ocean. It  
is the perfection of angels, that they could never  
know the pathos of mental disquiet, or the  
pangs of anguish; and it is the happiness of de-  
parted saints to obtain joy for mourning, a  
crown for crosses, and to forget their misery,  
if not wholly, yet to remember it as waters.

once swelled to a dreadful flood, but that now  
forever flow away. It is, then, the misery of  
the sons of men, only while here, to be, as it  
were, a mark set up for the arrows of tribula-  
tion, and to be engaged in constant war, and in  
perpetual broils; but it is the privilege of the  
Christian soldier to wear the shield of faith,  
with which he will be able to quench the fiery  
darts of Satan, and to ward off the sling stones  
of tribulation which pelt him from every quar-  
ter. How, then, may I triumph under all my  
afflictions, if I consider,

1. That they come from God, whatever be  
the instrument: "Thou hast chastised me, and I  
was chastised: thou hast afflicted me in faith-  
fulness."

2. That they are out of love: "Whom the  
Lord loveth he chasteneth, and scourgeth  
every son whom he receiveth."

3. That they are for my good: "Fathers of  
our flesh chastise us for their pleasure, but he  
for our profit, that we may be partakers of his  
holiness."

4. That they are for the exercise of grace,  
even of that noble grace of faith: "When I am  
afraid I will trust in thee;" here faith is im-  
proved by affliction. "My brethren, count it  
all joy when ye fall into divers temptations,  
knowing that the trying of your faith worketh  
patience. Not only so but (strange to tell!)  
we glory in tribulation also, knowing that  
tribulation worketh patience, and patience, ex-  
perience, and experience hope, and hope maketh  
not ashamed, because the love of God is shed  
abroad in our hearts by the Holy Ghost."

5. They are noble antidotes against, and  
preservatives from sin: "Ere I was afflicted,  
I strayed, but now I keep thy word."

6. They assimilate the saints to their glori-  
ous Head, their sympathising and feeling  
High Priest, who was "a man of sorrows, and  
acquainted with grief;" yea, in the work of  
redemption, the Captain of their salvation was  
made perfect through sufferings."

7. They give a general disgust of all created  
things, and prove the creature to be subject  
to vanity; hence, says one much injured to afflic-  
tion, "I have seen an end of all perfection."

8. They teach humanity and sympathy to  
fellow-creatures in the same circumstances.  
Israel, from their being strangers, were to  
know the heart of a stranger, and deal kindly  
with him; and in this men ought to imitate him,  
"who suffered being tempted, that he might  
know how to succour them that are tempted,  
and be a merciful High Priest to his people."

9. They make very humble, and break the  
haughty mind, and bring down the lofty thought:  
"I shall go softly all my years, in the bitterness  
of my soul; my soul is a weaned child;" and  
God has this in view by them, to hide pride  
from man.

10. They make the man rightly exercised  
therein, to know himself, and to think on his  
former ways; to resort often to the throne of  
grace, go often to God, and increase as it were,  
the acquaintance between God and his soul:  
"In the day of my trouble I sought the Lord."

11. They give clear and certain proof of the  
providence of God, who in six troubles, and in  
seven delivers out of them. They preach his  
power, who makes his people pass through fire  
and water, not to other ruin, which we might  
well expect, but to a wealthy place, to heaven  
and to glory.

12. They prepare for glory, and make us fit  
to join the company of those that came out of  
great tribulation, and have washed their gar-  
ments, and made them white in the blood of the  
Lamb; therefore are they before the throne of  
God, and enjoy him in all his divine plenitude,  
world without end.

Shall I, then, despise the discipline of heav-  
en, from which none are exempted, no, not the  
son of God? Yea all the heirs of glory are  
brought up in the school of the cross. O royal  
privilege, inestimable blessing, to be under the  
care of heaven, and tuition of God.

O my soul, abhor, and rather rejoice in tribu-  
lation, which, when watered with the dew of  
heaven, is so far from being a barren soil, that  
it is the nursery of other graces, and brings  
forth patience, and patience experience, and  
experience hope, and hope strong confidence,  
and sweet dependence on that God whose love  
is shed abroad in the heart by the Holy Ghost.

Again, in affliction the saints are ascertained  
of the love and care of God, when their pray-  
ers enter into his holy habitation, and their re-  
quests are answered to the joy of their soul.

Take courage, O my soul! and mind that  
yet a little while and sin is no more, and sorrow  
is no more, and temptations are no more, and  
troubles are no more, and time is no more:  
but yet a little while, and love, and life, and  
light, and liberty, and joy, and glory, rapture  
and delight; in a word, God and all his fulness,  
are thine for evermore.

OPPORTUNITIES OF USEFULNESS.

It has often seemed strange, that since the  
instrumentality of the world's conversion is laid  
upon the children of God, few of them should  
actually accomplish any thing of consequence.  
The fact surely will not be doubted. Let us  
make a catalogue of our religious acquaintances,  
and annex to the name of each an inventory of  
his visible achievements in the cause of Christ,  
and it will in very many instances be found that  
the total benefit the individual renders to Chris-  
tianity, is merely to swell the numerical impor-  
tance of the cause by the addition of a single  
unit. This inefficiency may not arise from a  
reluctance to do good, but often from an indol-  
ence of mind,—a disposition to wait till op-  
portunities occur; whereas, with our convic-  
tions of the perishing condition of sinners, we  
ought to make opportunities,—to search out and  
follow up occasions of usefulness. The fol-  
lowing relation will illustrate my idea.

A young man while pursuing his preparatory  
studies in an academy, with a view to the min-  
istry, was struck with the sedate appearance  
and regular attendance on public meetings of  
a young woman of the neighborhood. After  
noticing her deportment for some time, the  
thought occurred to his mind—"perhaps here

is a sin-burdened soul groping her way in dark-  
ness, and no one has ever faithfully and intelli-  
gently pointed out to her the way of salvation,  
and she may be in danger of perishing for ever  
for want of a little Christian instruction."—  
With such thoughts as these, he came to the  
resolution to seek occasion to converse with the  
young woman on the concerns of her soul. One  
evening after meeting, he faithfully ad-  
dressed her, plainly presenting to her mind  
the lost condition she was in by nature, and  
directing her attention to "the Lamb of God,  
who taketh away the sin of the world." It  
proved a timely exhibition of truth. She was  
soon found among those who gave evidence of  
a renewed heart, and made a credible profes-  
sion of religion. Her first definite and effec-  
tual impressions she traces to that conversa-  
tion. Before, she had, indeed, a kind of solem-  
nity of mind, but understood nothing deeply,  
in reference to her danger and her remedy.  
Had this young man merely waited for a "con-  
venient season" of approaching her mind with  
the truths of the Gospel, had he not sought af-  
ter such an occasion, for aught that man can  
tell, she might have lost her solemnity of mind,  
have fallen away from the meetings and the in-  
fluence of the pious, and gone down to the  
grave, and into eternity, without any hope in  
Christ.

Alas, how many neglected opportunities of  
doing good to souls will rise up against us in  
the judgment! Not merely unsought opportu-  
nities that obtrude themselves upon us, but  
those also which we might bring about, were  
our hearts but fixed with zeal and compassion  
for dying souls. It will not do to wait till sin-  
ners come to us; we must go to them. Both  
for those occasions which we do, and those  
which we might enjoy, God will hold us ac-  
countable. It is for omissions, chiefly, that the  
condemnation of the Judge will finally fall up-  
on the lost. "Because ye did it not," is the  
language of the grand impeachment which our  
Saviour brings against his enemies at the last  
day, who are represented as willing to shelter  
themselves under the vain apology that they  
had not enjoyed opportunities to fulfil their du-  
ties to him. Alas, these short comings, this  
negative influence of professors, is what consti-  
tutes the fearful amount of dead weight that  
causes the Gospel chariot to drag heavily.—  
*Past. Jour.*

The first duty of a Statesman is to build up  
the moral energy of a people. That is the first  
interest; and he who weakens it, inflicts an  
injury which no talent can repair nor should  
any splendor of services, or any momentary suc-  
cess, avert from him the infamy which he has  
learned. Let the public men learn to think  
more reverently of their function. Let them  
feel that they are touching more violent inter-  
ests than property. Let them fear nothing so  
much as to sap the moral conviction of a people  
by unrighteous legislation, or a selfish policy.  
Let them cultivate in themselves the spirit of  
religion and virtue, as the first requisite to pub-  
lic station. Let no apparent advantage to the  
community, any more than to themselves, seduce  
them to the infraction of any moral law. Let  
them put faith in virtue as the strength of  
nations. Let them not be disheartened by  
temporary ill success in upright exertion. Let  
them remember that while they and their cotem-  
poraries live but for a day, the State is to  
live for ages, and that Time, the unerring ar-  
biter, will vindicate the wisdom as well as the  
magnanimity of the public man, who, confiding  
in the power of truth, justice and philanthropy,  
asserts their claims, and reverently follows  
their motions, amidst general disloyalty and  
corruption.—*Channing's Election Sermon.*

PEACE SOCIETIES.

We are decidedly the friends of these insti-  
tutions, and should be glad to see one estab-  
lished in the Federal City. We believe war  
to be a miserable relic of the barbarous ages,  
and that while it continues to prevail, Christian  
nations ought to consider themselves not only  
transgressors of the plainest command of their  
religion, but as little more than half civilized.  
Wars of self defence may possibly be justified,  
but their necessity proves the existence of the  
spirit of aggression. This spirit is one of those  
warring lusts, mentioned by an apostle, which  
ought to be exterminated. And why despair  
of a revolution in the opinions of the world on  
this subject? Is it not encouragement enough  
for effort that God hath said, "Nation shall not  
lift up sword against nation, and men shall learn  
war no more." We confess we do not well  
understand how the honorable Board of Visitors  
to the Military Academy at West Point (among  
whom was at least one highly respectable cler-  
gyman) should have made up their minds to  
send abroad a sentiment of this kind:—"The  
art of war is and ought to be the grand object  
of attention." Now we must be permitted to  
differ in toto cælo from these worthy gentle-  
men, we only regret that we cannot give the  
same weight of influence to our opinion:—"The  
art of peace is and ought to be the grand  
object of attention."

\*We presume the gentlemen mean, in the Milita-  
ry Academy. Quere, is not a Peace Academy de-  
sirable.—*Am. Spect.*

SALEM, MASS.

One of the greatest curiosities in the good  
town of Salem, is the Marine Hall, or as it is  
more popularly called, the *East India Museum*.  
It is a most superb collection of natural and  
artificial curiosities, and specimens from the  
distant parts of the world, particularly from the  
East Indies, China, and the Islands of the In-  
dian Ocean.

The Mariners of Salem have long been ce-  
lebrated for their adventurous habits. The tra-  
de at one period was most successfully carried  
on by Salem shipping and Salem navigators.  
As a circumstance resulting from this trait in  
the character of its inhabitants, few old gentle-  
men of any eminence in wealth, are to be  
found here who bear not the title of captain.  
This is not a barren militia title, indicated by

epaulettes, &c. It is a marine honor, and most  
heroically has it sometimes been earned—not  
by the heroism of conquering nations, destroy-  
ing the human race, and sating the wild ambi-  
tion of little minds—but that heroism which bat-  
tles the elements in the pursuit of independence,  
which braves the mountain waves for the glory  
of a nation's commerce, which penetrates every  
ocean in the honorable calling of a merchant  
and navigator. Among the old and respectable  
inhabitants, there is much occasionally to re-  
mind a stranger of their war-worn and weather-  
beaten mode of life.

There are here many Insurance Offices, which  
are made the lounging places of all the old sea  
captains and navigators, who have elevated the  
town to the first rank of commercial cities.  
Sometimes a pair of small clothes and shoe  
buckles, will remind you of men of fashion in  
the last century. Capt. White was one of those  
old and venerable sea captains. He was about  
80 years of age, had carried a letter of marque  
during the revolutionary war, and was a singu-  
larly hale and hearty man. He was in excel-  
lent health and spirits at the period of his mel-  
ancholy catastrophe. Those who knew him  
best affirm, that had he been awake and aware  
of the attack meditated upon him, not even  
would the stout and athletic Richard Crown-  
shield, jr. have been able to master him.

But I must return to the Museum. To give  
a tolerable description of this splendid collec-  
tion would occupy more time than I can spare  
at this moment. The apartment is generally  
kept shut, unless a visitor has a desire to exa-  
mine its varieties. It is situated nearly in the  
centre of the town, in a building erected for the  
purpose, and affording at the same time accom-  
modation for the Reading Room, Post Office,  
and I believe some other place of public resort.  
One of the members of the Society, (for the  
establishment is owned by a Society of ship-  
masters and merchants of Salem,) very politely  
opened the door, and took particular pleasure  
in showing and pointing out specifically the  
different curiosities of the collection. The vari-  
ous specimens of the insect tribe, birds, animals,  
serpents, &c. &c. of the Indian hemisphere,  
are very full and complete. There are also ve-  
ry many castes of the different orders of the na-  
tives of Hindostan, China, and the Indian Is-  
lands. These are reckoned admirable resem-  
blances—also a sprig of the celebrated Upas tree,  
from the centre of the Island of Java.—*N. Y. Courier and Enquirer.*

We rejoice to perceive that numerous and  
highly respectable petitions for the abolition of  
capital punishment for forgery, are flowing in to  
parliament. To our minds it would be plain  
Christian principle and duty; but we are hap-  
py to add, for the sake of their influence upon  
those who might not be swayed by this higher  
argument, that they are strongly supported by  
the commercial and moneyed interests of the  
country, on the ground of the impolicy of a  
system of punishment which holds out impunity  
to offenders, by deterring humane persons from  
prosecutions. We feel confident, that govern-  
ment and parliament must before long listen  
to this suggestion; but we trust that the  
mitigation of our criminal code, as respects the  
infliction of death, will go much further; we  
scarcely know where it should stop short of ut-  
terly murder. The abolition of capital pun-  
ishments, except in extreme cases, adds another  
to the many questions on which Christians,  
guided by the instincts of the Gospel, have dis-  
covered what is right; and political men, after  
much opposition, have at length found out that  
it was also expedient. Let Christians take  
courage from such results; let them feel that  
duty is also expediency, even though for a time  
not understood to be so. If they are right in  
principle, let them not shrink from asserting  
the simple truth, because they are told of polit-  
ical difficulties, or interested opposition, or host-  
ile ignorance, or the vested rights of iniquity.  
They will find the Bible their best political as  
well as religious code; and justice and mercy  
will prove in the end true patriotism, and the  
most exalted political economy. Would that  
all our public men, that all our legislators,  
would that even all who profess more peculiar  
strictness as Christians, would reduce every  
vote to one simple test, Is it right? not, Is it  
politic? is it countenanced by one party, or  
discountenanced by another? is it approved  
in high quarters? is it the sentiment of the  
circle in which I move? would it bring me into  
awkward companionships? would it expose me  
to painful misconceptions? would it affront  
friends? would it involve sacrifice? would it  
impede my ascent in life, or affect the interests  
of my children?—but IS IT RIGHT? that, is it  
according to the doctrines and precepts of  
Him whom I am, and whom I serve? Every  
true Christian must afford to keep a conscience,  
however expensive the incumbrance. Is it not  
one of the strangest anomalies of our fallen na-  
ture, that there are those who would scarcely  
shrink from the stake in defence of a scriptu-  
ral doctrine, who can yet be blinded without  
difficulty as to their obedience to a plain moral  
precept? Yet such inconsistencies are to be  
found among us.—*Lord. Christ. Observer.*

FALSE REASONING.

How unreasonable is it to reject any doc-  
trine which is revealed to us in the Christian  
Scriptures only because we are unable to com-  
prehend how it can be! The words may be  
plain and evident where the doctrines which  
they contain are mysterious, and much safer,  
and wiser, and more benefitting our present  
condition it is to conclude that these truths  
are proposed by the Author of light to prove  
our humility and ready acquiescence in his  
will—to become subservient to the ends of re-  
ligion by exercising the obedience of our reason,  
and probably in other ways which at pre-  
sent we cannot perceive. It is not intended  
that we should know every thing in this present  
life—it is not agreeable to our notions of a state  
of trial that we should. Many things we must  
at present take for granted upon the authority  
of God's word. Nor is this any juster ground  
of complaint than it is that a child is less ac-

quainted with the reason of things than one of  
mature age. That man acts most agreeably  
to his character of an imperfect and erring  
creature, placed in a state of discipline, who  
first satisfies himself that the Scriptures are in-  
deed what they profess to be—the word of  
God, and then takes in hand the sacred volume  
of truth with an humble and teachable mind,  
prepared to believe all that is therein com-  
manded, because he there discovers the will of  
God and the motives to obedience. This it is  
to receive with meekness the engrafted word.—  
*Bloomfield.*

ALMS HOUSE AT PHILADELPHIA.

"The poor ye have always with you."

It is gratifying to the benevolent, to notice the at-  
tention now bestowed upon the needy poor in this  
country. While in some nations of the earth, little  
or no provision is made for the support of the unfor-  
tunate; and in others, little more is done, than to  
keep them from starving; here we have the satisfac-  
tion of witnessing labours which will produce a high-  
ly beneficial moral effect.

The following letter to the Rev. Louis Dwight  
of Boston, will be read with deep interest  
by those who have directed their attention  
to the subject of bettering the condition of  
the poor.

Philadelphia, 7 mo. 6, 1830.

RESPECTED FRIEND,

Thy acceptable letter of the 26th ult. di-  
rected to the guardians of the poor in the city  
of Philadelphia, and placed in my hands, by our  
mutual friend Collins, was read to our Board  
at their stated meeting last evening, and I was  
desirous as their President to acknowledge the  
favor.

Amid the responsible duties which have de-  
volved on us, it is truly gratifying to perceive  
the interest which is felt in our concerns by in-  
telligent and enlightened individuals in other  
parts of the union. The interests of humanity  
are common property, and the country of the  
philanthropist is the country of mankind, un-  
bounded by geographical limits, or sectional  
demarcations.

Our community has for many years labored  
to improve the condition of their poor by the  
attainment of a plan, which would withdraw  
them from a slavish dependence on public  
alms, to a firmer reliance on their own efforts  
to assist themselves—in other words, to furnish  
them with employment, and to train them to  
habits of industry and sobriety, instead of con-  
tinuing the corrupting and debasing system of  
handing them money, to be spent, as is too of-  
ten the case, in vicious courses. To accom-  
plish this desideratum it became apparent that  
other buildings and greater space than could  
be afforded in a crowded city, were indispen-  
sable—accordingly a farm of nearly 200 acres  
situated on the western banks of the river  
Schuylkill nearly opposite the city, has been  
purchased, on which the necessary buildings  
have been commenced. In furtherance of the  
general scheme, our board was early convinced  
that separate dormitories for the paupers would  
prove of the utmost importance, and to the at-  
tainment of this end they have devoted much  
time and reflection. The subject being new,  
it very naturally excited caution, and for a  
considerable time it met with opposition from  
some of the members of the building commis-  
sioners, who are a distinct board from the board  
of guardians. Better information has at  
length prevailed, and I have the inexpressible  
satisfaction to add, that the two boards seem to  
have come to an harmonious understanding, and  
that orders have been issued to the workmen  
to proceed with the construction of separate  
dormitories. I consider this a great moral tri-  
umph—an era in the history of pauperism—the  
beneficial effects of which will not be confined  
to this spot, but extend far and wide to other  
states and countries, and descend like the dew  
of heaven on regions unknown, and on time  
yet to come.

Our buildings will consist of

1st. An Alms-house for males about 300  
feet front 2 stories high, with an elevated base-  
ment—presenting in effect the appearance of  
three story edifice.

2d. An alms-house of the same dimensions  
for females, and situated upwards of 400 feet  
from the Men's.

3d. An Hospital and infirmary.

4th. An Asylum for children.

5th. Workshops, &c. &c.

These buildings will occupy about ten acres  
of ground, and be so arranged as to present  
front towards the river Schuylkill of more than  
800 feet, preserving a hollow square in the  
centre for yards, and the benefit of air and ex-  
ercise, of about 6 acres.

The scheme is calculated to admit not only  
of a separation of the sexes, but of the several  
classes, as to age, color, and moral condition.

The farm is plentifully supplied with foun-  
tains of wholesome water—and should water  
power, for manufacturing purposes, be at a  
time desirable, it may be obtained by cutting  
a canal from the Fair Mount works, situated at  
a short distance higher up the river.

Very truly, thy Friend,

THOS. P. COPELAND.

PROTECTION

INSURANCE COMPANY

Having been duly organized, and now ready to  
accept proposals of FIRE and MARINE INSURANCE,  
its capital is ONE HUNDRED AND FIFTY  
THOUSAND DOLLARS, with liberty to in-  
crease to HALF A MILLION OF DOLLARS.  
The first named sum is all paid in or secured by  
whole amount (\$150,000) is invested in Bank  
Mortgages and approved indorsed notes; all  
on the shortest notice, could be converted into  
and appropriated to the payment of losses.

The Directors pledge themselves to in-  
vest on as favourable terms as any other office  
in the United States; and by fairness and lib-  
erality in conducting the business of the Company  
expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

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